



點點滴滴憶上人——

天天上供；晚晚聽經

Recollections of the Venerable Master: Meal Offerings Every Day and Sutra Lectures Every Evening

比丘尼恆雲師 講於萬佛城大殿2000年7月7日星期日晚
BY BHIKSHUNI HENG YUN SHR AT THE BUDDHA HALL AT THE CITY OF 10,000 BUDDHAS
ON THE EVENING OF SUNDAY, JULY 7, 2000
沙彌尼親毅師 英譯 ENGLISH TRANSLATION BY SHRAMANERIKA CHIN YI SHR

上人、各位法師、各位居士：阿彌陀佛！

我是恆雲，今晚經文講到「善知識」，希望一切眾生都能常常見到諸佛，常常聽聞佛法，所以我講一講關於親近上人的一些事。

記得很清楚，當我到達萬佛城時（1983年）是在晚上；很晚了，所以那晚沒參加聽經，第二天就要聽經了。當時法師告訴我們一起來的三個人說，「晚間聽經時要做筆記，每禮拜交給我們看」，所以一開始就有了做筆記的習慣，在聽經的過程裡就有很大的收穫。很抱歉這兩天我沒有做筆記，是很不好的榜樣。

我們來時，上人講經時也訓練弟子們講經，所以並不是很有機會聽上人的錄音帶的。像《華嚴經》，我一九八三年來時，上人已經講完了，還有很多上人講解的經典，我也沒有聽過。後來由弟子請求，就有了聽上人錄音帶的機會。那時，我們道場也陸續出了很多英譯的上人解釋的經典。目前我們所看到的《華嚴經》差不多是那時陸續翻譯的，因此我們就一面聽錄音帶，一面看著英文本子。因為臺灣的英文教育就是開不了口，所以我們到了美國來都不敢講。記得那時我們還在家，法師教我們讀英文《淨行品》，我們一讀出來

，人人都忍不住笑，因為聽起來實在太奇怪了，不知在讀什麼。可是那也很好，這樣讀

Venerable Master, Dharma Masters, laypeople, Amitabha!

I'm Heng Yun. The sutra text tonight talked about "Good Advisors". I hope that all beings will constantly see all Buddhas and hear the Buddhadharmas; therefore I will talk about some things related to being around the Venerable Master when he was in the world.

I remember very clearly that I arrived at the City of 10,000 Buddhas at nightfall. Since it was late, I couldn't make it to the sutra lecture. The next day I began joining the sutra lectures. At that time, the Dharma Masters told the three of us who had arrived together, "You have to take notes as you listen to the sutra lecture tonight. After you're done with your notes, you have to turn them in each week for us to see." It was excellent to develop the habit of taking notes while listening to the sutras. I apologize that I didn't take notes these two days. I am a poor example. But there is a lot to be gained in this process.

When we arrived, the Venerable Master was training his disciples to lecture the sutras, so we actually didn't have too many opportunities to listen to the Venerable Master's lecture tapes. The *Avatamsaka Sutra* lectures, for example, had already concluded by the time I arrived in 1983. There were many sutras that I had never heard before. Later, at the request of some disciples, we had the opportunity to listen to the Venerable Master's tapes. At that time, our Way-places also had gradually published many translated sutras. The *Avatamsaka Sutra* that we see now was mostly translated at that time. Therefore, we would listen on the one hand and read the English text on the other. Since our English taught in Taiwan made us too embarrassed to open our mouths, we never spoke English when we came to the United States. I remember when we were still laypeople, the Dharma Masters were teaching us to read the "Pure Conduct Chapter" in English. We couldn't help but giggle when we read because we sounded so strange. We didn't know what we were reading, but it was still good to have read that way. I have noticed that just by reading, we learned quite a bit of English.



一讀也學了不少英文。

以前午齋時，沒聽上人開示的錄音帶。在八八年左右--這是歷史了--上人指示在臺灣辦正法佛學院。當時恆持師、恆良師等人也在那兒，所以我們就離開這遙遠的萬佛城故鄉，到臺灣去了--萬佛城對我們來說是遙遠的故鄉。在那裡，我們請示上人午齋時可不可以聽上人開示的錄音帶，上人說可以。萬佛城是什麼時候開始聽的，那就不知道了；就這樣聽經和聽開示，不要說還有別的課程，所受的法益已是非常好了。那菩提種子種下去，不是說你現在聽，現在就得到什麼利益，也不是說在佛道上立刻就有什麼境界，而是經裡的道理在你心裡發芽成長，慢慢成為你人生的軌則。你待人處事，怎麼樣才不會偏於一邊，都有了指導，所以我們要很珍惜上人的教誨。

上人常說不要「入寶山，空手而回」，即使上人已經圓寂了，可是留下的法寶還在，就看我們怎麼樣去挖掘運用。上人的教誨是福慧雙修，不偏一邊，那時我們白天除了工作外，還排了其他課程，處處都有讓我們修慧的地方。其他地方的道場，晚課後就各自用功，不像在萬佛城，晚課後大家留下來聽經，是一定的傳統，這就是修慧。不說別的，就拿每天的上供來說，這也都是廣修供養；不是每一個道場每天都上供的。有的道場中午十一點到十二點是吃飯時間，到時你去吃；吃完就走，好像一般食堂一樣。可是我們依律如法先擊鐘鳴鼓，非常好。有的地方到吃飯的時間才開梆，讓人來不及參加供佛，遠來的僧人都來不及來用餐，可是我們的儀式很如法。在上人座下的道場裡，我們看慣了，覺得很平常，白開水一樣，雖是平常相，但卻是每天必需的，每天都在滋養增長我們的福慧。

時間到了，阿彌陀佛！

We never listened to the Venerable Master's instructions at noon before. It wasn't until 1988 or so that we started to do so. This is already ancient history. The Venerable Master had instructed us to establish the Proper Dharma Buddhist Academy in Taiwan that year. Heng Chih Shr and Heng Liang Shr were there then as well. Since we were going to leave our home, the City of 10,000 Buddhas, and go far away, we asked the Venerable Master if we could listen to his instructional talks during lunch. The Venerable Master agreed. I'm not quite sure how this practice later started at City of 10,000 Buddhas.

Not to mention participating in any special course, merely listening to the sutras and instructional talks already benefits us tremendously by planting the seeds of Bodhi. Don't expect that after listening to the sutra you will immediately gain some benefit or experience some special state on the path to Buddhahood. Instead, as the principles in the sutras gradually take root and grow in your mind, they will serve as guidelines for living, for interacting with people and dealing with things in a balanced way. They're guides. That's why we should value the teachings and exhortations of the Venerable Master.

The Venerable Master often said, "Don't enter the mountain of treasures and return home empty-handed." Even though the Venerable Master has already entered into stillness, the treasures of Dharma still exist. It all depends on whether we dig and search for them. Basically, the Venerable Master's teaching is to cultivate blessings and wisdom hand-in-hand without neglecting either. Unlike some other places where people do their own practice after the evening ceremony, at the City of 10,000 Buddhas everyone stays [after the evening ceremony] to listen to the sutra lecture, which helps us develop wisdom.

Besides serving the monastery during the day, there are also other courses here. There are opportunities to cultivate wisdom everywhere. Take the daily meal offering, for instance. This is an opportunity to make offerings on a vast scale. You should know that not every monastery makes offerings daily. At some Way-places, the mealtime is from 11 to 12. When it's time, people go and eat, and after they're done, they leave, just like in a typical dining hall. As for us, we strike the bell and beat the drum according to the Vinaya. This is excellent. Some places strike the drum right at mealtime, so people don't have time to attend the meal offering to the Buddha and visiting Sanghans from afar hardly have time to take their meals. Conversely, our ceremonies accord with the Dharma. Although we're used to seeing them done at the Venerable Master's Way-places and they seem very ordinary to us, like plain water, they're necessary on a daily basis to help us nurture and develop our blessings and wisdom.

The time is up. Amitabha!

